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# THE HEBREW STUDENT.

A Monthly Journal in the Interests of Old Testament Literature and Interpretation.

W. R. HARPER, Ph. D.,

Editor.

כִּי־שָׁפַתִּי כֹהן יִשְׁמְרוּ־דַעַת

וְתוֹרָה יִבְקֹשׁוּ מִפִּיהוּ

כִּי מִלֶּאֱךָ יְהוֹדִיעַבְאוֹת הוּא: [Mal., II, 7.]

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## ANNOUNCEMENT TO SUBSCRIBERS.

The fourth number of THE HEBREW STUDENT is now in the hands of the subscribers. We trust that it may be regarded with the same favor as the preceeding numbers. The journal may fairly be considered as established. That such a periodical is in demand is indicated by the list of subscribers, which includes many of the most prominent ministers and laymen of all denominations in the United States and Canada. That it can be made a success is shown by the character of the numbers which have thus far appeared. A more able corps of contributors could not well be obtained. It remains of course to be seen whether the journal will maintain the character which it has assumed. It is believed that it can steadily be improved. Many articles of great value are already in the hands of the editor for future publication, and many are now being prepared. The professors of Old Testament Literature in the different theological seminaries have exhibited great interest in this undertaking, and have rendered it much assistance. A most important item, however, is the sympathy and co-operation of subscribers. They have it in their power to place the journal where failure from a financial stand-point will be impossible. Will not its subscribers, so far as possible, *labor for THE STUDENT*?

This aid is, perhaps, now the more needed since the connection with the paper of Mr. Meredith, the publisher, ceases with this number. For reasons which are entirely satisfactory to the editor, he withdraws. The entire management, business as well as editorial, will hereafter

devolve upon the editor. This additional responsibility is accepted by him with the confident feeling that he will be supported in this, a work which cannot but be regarded as most important.

It is desired to state further that the next number of the periodical *will not be published until September 1st*. The editor is fully aware that it is not customary for journals to pass over a month without an issue. He feels, however, entirely justified in this case on account of the attending circumstances:

(1) Almost all the subscribers are absent from home during the month of August.

(2) It is proposed hereafter to place the paper in the hands of subscribers on the *first day* of the month for which it is issued. To do this without dropping out a month would be a matter of great difficulty.

(3) The change of the business management demands some additional time in which to get matters well adjusted.

Subscribers will understand that the regular number of issues (*twelve*) will be furnished for the subscription-fee.

The editor trusts that, in view of the circumstances, he may be accorded the confidence and assistance of all who are interested in such work.

## EDITORIAL NOTES.

The attention of our readers is respectfully invited to the announcement made on page 79, with reference to THE AMERICAN INSTITUTE OF HEBREW.

In December, 1880, the idea was conceived of organizing a small class of pastors, who should systematically devote a specified amount of time to the study of Hebrew. The work was to be carried on *at home*, under the direction, however, of an instructor, who should mail weekly to each member of the class a lesson, printed with the electric pen. The plan was submitted to various persons, by whom it was deemed worthy of a trial. The first lesson was mailed February 14th, 1881, to *forty* pupils. The *forty* had become *seventy* at the mailing of the third lesson. The electric pen was then abandoned and the lessons were thereafter printed. The following table exhibits the rapid growth of the membership:

LESSON.	DATE.	NUMBER.
First	February 14th, '81,	Forty.
Third	March 4th, 1881,	Seventy.
Sixth	April 15th, 1881,	One hundred.
Tenth	May 15th, 1881,	One hundred and thirty.
Eleventh	May 29th, 1881,	Two hundred and fifty.
Twentieth	October 1st, 1881,	Three hundred.
Twenty-fifth	January 1st, 1882,	Three hundred and fifty.
Thirty-fourth	May 1st, 1882,	Four hundred.
	June 1st, 1882,	Four hundred and seventy-five.

This work was intended only for those who had already given some study to the language. From the very beginning, however, requests were received to organize a class for *beginners*. After much hesitation, such a class was organized. The first announcement was made April 15th, and within *three months* nearly one hundred applications for membership have been received. Already many of the members now engaged in the work have asked for the organization of an advanced class, by which they may be enabled to carry still further the work which they have begun

At the same time that the correspondence work was first arranged, December, 1880, two classes were formed for the study of Hebrew during the holiday vacation. One class read *extempore* eight hours a day for three weeks; the other class, during the same time, translated critically the Book of Judges. This Hebrew *winter* school was in reality the first session of the Hebrew *summer* school. In the summer of 1881 the school was regularly organized, with a membership of twenty-two. During the present summer, 1882, it will probably number *one hundred*.

In view of the facts which have just been stated, the following conclusions may, we think, justly be drawn:

(1) That there is a general desire on the part of pastors, students and teachers, for a "working" knowledge of the Hebrew language.

(2) That the plan of instruction adopted in the Correspondence School, and the methods employed in the Summer School accomplish substantially the ends for which they were instituted. They have been shown to be thoroughly practical; they are no longer to be regarded as, in any sense, an experiment.

(3) That it is necessary, at this point, in consideration of the rapid growth which has thus far characterized the movement, to arrange and organize the work in such a manner as to provide for that enlargement in the future which may reasonably be expected.

An organization has therefore been made, and for the lack of a better name it will be called an *Institute*. It is of course an Institute of *Hebrew*, because only that subject is studied. The adjective *American* has been prefixed, not without a feeling that it may be perhaps savor of presumption, because the Institute is in a true sense American, having members in South America, in every Province of Canada, and in nearly every state and territory of the Union. What may be the outcome of this movement is of course entirely uncertain. That it will be of some service, however small, in the general work of religious education is justly to be inferred from the good which it has already accomplished.

According to Lieutenant Conder four hundred and thirty-four of the six hundred and twenty-two Biblical names in Western Palestine have been identified. According to Selah Merrill, archæologist of the American Palestine Exploration Society, nearly one hundred of the two hundred and forty Biblical names in Eastern Palestine have been identified. A very great amount of time and money has been expended in this work of identifying the sites mentioned in the Bible. The difficulty of the work is undoubtedly as little appreciated as its importance. No work has connected with it greater hardships or more risk. He who enters upon it does so with his life in his hands. The lives of many have been sacrificed in their labor thus to throw some light upon the pages of the Sacred Record. Surely Christian men and women owe it to themselves to sympathize with such efforts and to render all possible encouragement and assistance. No more convincing argument for the authenticity of the Scriptures can be produced than that which is based upon the identification of the places which are named in them. It is, indeed, surprising that, in a country which has suffered so severely not only from the devastation of war, but also from the de-

structive policy of its rulers, so large a proportion of places mentioned thousands of years ago can be identified. Let this work go on. Christians can well afford to sustain it. Like all work of a similar nature it needs but to be known, to be appreciated and supported.

Do NOT some of our religious papers exhibit a rather uncharitable spirit in discussing the subject of Biblical criticism? These papers are properly regarded as the leaders of thought in their respective denominations. It is a duty which they owe to their constituents as well as to themselves, to uphold that which is looked upon with favor, to denounce that which does not seem just right. This duty, particularly the latter part of it, is seldom neglected. But should not a little charity be mingled with so much denunciation? It is certainly possible that the "new criticism" has, at least, *some* truth in it. It is, upon the whole, probable that great good will come out of it. Who supposes that the claims of Wellhausen or Kuenen, or even those of Dr. Delitzsch will be substantiated as they are now presented? Dr. Delitzsch himself says: *All that modern critics say concerning the ages of these writings is quite uncertain. \* \* \* Many of the former results are now out of fashion. We know little and imagine we know much. There are elements of truth in the new phase of Old Testament criticism, but the procedure of sifting has hardly begun.* Why then look with dismay upon the work of criticism? Why condemn it, before it has been heard? The mass of the matter written on this subject is by men who have scarcely glanced into the merits of the case.

And further, it is common to take the extremists of the radicals as the representatives of the party and as the object of attack. This, of course, is a great mistake. It is an unjust method of dealing with the subject. There is no way in which this matter can be satisfactorily settled save by free and honest discussion. If there is any truth in these views let us *have* it; if they are wholly false let us *prove* it. It is a question between Christian and Christian, not between skeptic and Christian. A belief in the new criticism does not imply skepticism, nor does it indicate a leaning in that direction, although in the minds of many the words are regarded as synonymous. There is every reason why a charitable spirit should be maintained towards those who are engaged in these investigations. *Much* can be gained, nothing *can* be lost. There is no occasion whatever for fear. The Old Testament will stand as it has always stood,—a divinely authenticated record.

THE views of Dr. Delitzsch, as indicated in the series of articles translated by Prof. Curtiss, of which the last is published in this number, are quite unlike those commonly accepted among us. THE HEBREW STUDENT has by some been criticised for publishing them. "It is not right," these friends tell us, "to assist in promulgating such ideas. It were better that Christian ministers should not be informed of such theories. It has a tendency to unsettle them." The attitude of this journal towards the theories referred to, is, as it is well known, strictly conservative. It would not be regarded as endorsing and upholding any form of the new criticism, yet it maintains that the principle here involved is one which must be carefully con-

sidered. This is but one side of the case, though, to be sure, a very plausible one. If it is true, *no statement, which is inconsistent with anything formerly believed on a given subject, may be considered.* Who will subscribe to this? The Christian pastor should keep himself informed of the discussions which are going on around him; the minister who fears to read such discussions, lest, forsooth, he become unsettled, will scarcely be able to settle the doubts of others. We believe that a valuable service has been rendered the cause of Biblical learning by the publication of these notes. If their perusal will but open the eyes of some of our ministers, if it will stimulate them to a personal investigation of the question, we shall feel repaid.

RABBI FELSENTHAL'S words concerning Delitzsch's *Hebrew New Testament* are worthy of a careful reading. His opinion in regard to the meaning or use of an expression will carry with it great weight. His criticisms, whether or not they can be fully substantiated, will be enjoyed by those who read them.

THE article on The Talmud by Rev. P. A. Nordell which was promised, being delayed by reason of his illness, came just a little too late for publication in this number.

#### HEBREW WORDS FOR "MAN."

If it is strange that man, gifted though he is with great intelligence, should yet need a relation of the nature and character of his Maker; still more surprising is it that he should have to learn from the pages of Holy Writ the story of his own origin and destiny. We know by our natural instincts neither whence we come or whither we are going. But the book which unfolds to us the manifold aspects of the divine existence has not failed to supply this further lack; it furnishes us with a number of vivid scenes from human life, tracing it from its dawn in Paradise to its final and sublime reconstitution in the Great Day of "the manifestations of the sons of God." These pictures set forth the ways of man, both in his relationship with God and in his domestic social and national capacities, and they are perpetually bringing into prominence the extraordinary anomalies which exist in his dispositions, aims or actions. In consonance with our every day experience, the divine artist in portraying human nature has depicted a series of incongruities which illustrate at once the greatness and littleness of man, his nearness to God and his fellowship with the dust. The very names of man used by the Hebrew writers indicate the anomalies of his condition, for the principal words which are used represent him in four apparently inconsistent aspects:—as ADAM, he is of the earth, earthy; as ISH, he is endowed with immaterial and personal existence; as ENOSH, he is weak or incurable; and as GEVER, he is mighty and noble. —*Girdlestone.*

A COALITION of Necho, King of Egypt, Cyaxares, King of Media, and Nabopolassar, King of Babylon, was formed against Assyria, and the Medes and Babylonians, after defeating the Assyrian forces, laid siege to Nineveh. The lofty walls of the city long resisted their efforts, but after two years there happened a great overflow of the Tigris, which swept away part of the wall of the city. Through the breach the besiegers entered on the subsiding of the flood and captured the city. The last King of Assyria, finding his city was taken, made a pile of all his valuables in the palace, and setting fire to it, perished himself in the flames. The city was now plundered and at once destroyed; it did not gradually decay, like Babylon, but from the time of its capture it ceased to have any political importance, and its site became almost forgotten.—*George Smith.*

## MUSIC IN THE CHURCH.

Theses given by Dr. FRANZ DELITZSCH to his English Exegetical Society.

1. Music in the church is allowed, for music belongs not to the shadow of the Old Testament worship, which is abolished by the substance of salvation which has appeared in the person of our Savior and by the work of our Savior.

2. If singing is allowed, consequently also playing instruments is allowed; for, singing, we make music with the instruments of our speech and, playing instruments, we make the wood and metal and strings sing. The vocal music makes the nature of our body serviceable to God's honor and the instrumental music makes eternal nature serviceable to God's honor.

3. Whatever is allowed to be done internally, is also allowed to be done externally. The Apostle summons us to sing and to make melody (music) in our hearts (Eph. v. 19), therefore it is also laudable to make music to the Lord with our mouth and with our hands.

4. Whatever takes place in the upper (celestial) or triumphant church, cannot be forbidden in the church here below. Now the Seer hears in the heavens a voice as the voice of many waters, and the voice which he heard was like the voice (*hos*) of harpers harping with their harps. (Revelation XIV. 2.) The particle *hos*, which is expressed neither in the received nor in the revised version, is significant. The harps and the harping were antitypically corresponding to the terrestrial.

5. Saul was refreshed and the evil spirit departed from him when David took his harp and played with his hands, 1 Sam. XVI. 23, and music was employed in the prophets' school to awaken the prophetic charisma, as the example of Elisha shows upon whom came the hand of the Lord when the minstrel played, 2 Kings III. 15. This energy of music continues and is still practicable.

#### PROVERBS XVIII: 1.

"Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom." This is the translation given in the authorized version for תִּתְאַוֶּה יִבְקֹשׁ נַפְרָר בְּכָל-תְּוִשָׁה יִתְנַלֵּץ. The margin has: "He that separateth himself seeketh according to *his* desire, and intermeddleth in every business." There are to be noticed (1) the order of the words, and (2) their meaning.

1. The most natural understanding of the Hebrew order makes of the passage two co-ordinate clauses, the first ending with נַפְרָר, which is the subject and is to be supplied in the second. Gesenius, Davies and Fuerst consider ל at the beginning of the verse as indicating the object of יִבְקֹשׁ, and refer תִּתְאַוֶּה to the subject—*his own* desire. The syntax of the latter clause is plain. It forms the second line of the parallelism, the whole being a true verse (in the technical sense) of epigrammatic poetry. This parallelism is entirely destroyed by the arrangement and translation of the A. V.

2. The participle נַפְרָר means one that separates himself, a misanthrope, "one going his own way, i. e. who closes his mind to admonition." (Fuerst). Such a man